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Canada

Newly elected UWAC National President, Zennia Yuzik and Outgoing UWAC National President, Zenovia Sakowsky

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Editorial

СЛАВА ІСУСУ ХРИСТУ!

Надзвичайно успішний 55-ий крайовий з'їзд СУС залишив всіх учасників підбадьореними з великою охотою приступати до дальшої діяльної праці по своїх відділах.

Крайовий з'їзд, це іспит з пророблені праці на протязі двох попередніх років. Звіти, дискусії, окремих та спільних виявили великий успіх та дали начерк до дальшої плідної праці в наступних роках. Велике число всіх учасників є доказом того, що члени цікавляться нашою майбутністю та вдячні за заглний успіх праці.

Бенкет з нагоди 80-ліття Союзу Українок Канади віддав честь і пошану всім тим, що причинилися до зросту і зміцнення Союзу Українок Канади на протязі довгих років існування.

Зокрема вітаємо Дост. Зеню Юзик, яка погодилася очолювати централю Союзу Українок Канади на наступну каденцію. Бажаємо їй і центральній управі всього найкращого в дальшій праці в проводі нашої організації.

Вітаємо також Дост. Соню Бейзик, яка вступає в другу каденцію як голова Союз Українців Самостійників, перевибраного голову Товариства Українців Самостійників, д-ра Антона Гараса, та новообраного голову Союзу Української Молоді Канади-УПМ, Мирона Юрійчука. Бажаємо всім якнайкращих успіхів.

Радіємо великою участю нашої молоді, які виявляли свою енергію та життєздатність підчас цілого з'їзду, а особливо підчас їхнього чудового зворушливого концерту.

Хай цей оптимізм, який був виявлений підчас цього з'їзду залишиться між нами, як визов до ще більшої діяльности в цьому новому столітті та новій ері Союзу Українок Канади.

Орися Сушко

The month of September introduces the beginning of a new chapter, a time to focus on a fresh season of work after the long days of summer. This month also begins the Church year, in which the first major event is the Nativity of Mary. Imagine the joy of Joachim and Anna at the birth of their daughter, for whom they had prayed fervently for so long. As said by Fr. R. M. Arida, "It is Mary, attuned to God's word and obedient to His will, who becomes more spacious than the heavens. She is the one who contains in her womb the uncontainable God." Like the Virgin, we are to be attuned to God's word and obedient to His will. The feast of her Nativity offers us an opportunity to renew our faith in God's promise of eternal salvation, by keeping and doing the word of God. In this way, we can <u>all</u> be transformed into temples of the living God.

Happy Feast!

Oksana

Greetings from Zennia Yuzik, newly elected UWAC National President, at the USRL 55th National Convention

Пані присідницю, шановні Добродійки, Союзанки і гості,

Мені дуже приємно висловити ці перші слова як нововибрана голова нашого Союзу.

I stand here with mixed emotions. I feel some excitement and look forward to the term ahead, yet at the same time, I feel a bit of trepidation.

When I look back at the leaders of the past years, I realize that I have, as the saying goes, very large shoes to fill. The Ukrainian Women's Association of Canada has been blessed with very capable, wonderful leaders. Therefore, I know that to follow in their footsteps will not necesssarily be an easy task. There will be challenges ahead.

Some of the challenges we face are products of the times we are living in. We must acknowledge and accept them. The gravest challenge to me, as was mentioned in our deliberations, is the continuing drop in membership. It is very crucial that we do everything in our power to overcome this obstacle, and my hope and prayer is that by working together in sisterly love, we shall. Let each one of us individually become an ambassador for our UWAC. We need to continue holding our heads high, and be proud of who we are and what we are doing, and keep on working toward our goals. We need to gracefully let everyone know what our Association stands for.

Numerous times at this convention, we heard about the many contributions that the UWAC has made to our Orthodox Church and to the Orthodox community during the past 80 years, perhaps more than many people realize. We are indebted to our founders, our leaders, as well as to all those unnamed women whow worked so diligently throughout those years. Let us humbly and gently take every opportunity that may arise to let everyone know of all the achievements and contributions the UWAC has made, and continues to make, for the betterment of all. Let us practice

Christian love, and set an example that others can follow. Let us all work together, each one taking responsibility for being the best that we can be. I have faith that the Lord will bless us and our UWAC, and will help us to achieve our goals.

Being at this convention, meeting all of you, feeling the warmth and camaraderie, hearing your congratulations and best wishes, has energized me and given me the confidence that will help me face the task ahead. Then, the large number of CYMKivtsi at this convention, and the wonderful entertainment they provided last night, has left me with a feeling of hope and optimism for our future. The concert by these talented young people brought joy to our hearts, leaving us all emotionally uplifted.

Our new National Executive is made up of very capable people, just as were those in the past, and we will strive to carry on that good work, so that the UWAC can remain the truly high profile organization that it has always been. We look forward to working with all of you, because in togetherness we become stronger, and will be able to move ahead into the future, so that we can proudly celebrate our centennial 20 years from now.

God Bless!

Greetings from Zenovia Sakowsky, outgoing UWAC National President, at the USRL 55th National Convention

Високопреосвященніший Митрополит Іван, Митрофорний Протоєрей Отець Лакуста, Всечесні Отці, дорогі Добородійки, Шановні члени Союзу Українців Самостійників,

Слава Ісусу Христу!

В імени центральної управи Союз Українок Канади, щиро вітаємо всіх учасників. Нехай Господь Бог нагородить усіх вас кріпким здоров'ям і охотою до дальшої праці. Дякую за довголітню і корисну працю для добра Української громади і Союзу.

On behalf of the National Executive of the Ukrainian Women's Association of Canada, it gives us great pleasure to extend warm greetings on our 80th Anniversary. As a national organization of Orthodox women commemorating 80 years of service, we should ask ourselves: what has made us successful? It is that we have continued to nourish the foundation on which this organization was built. Vision, leadership and human relationships have had a profound influence on the birth of this Association. The attributes this membership brings requires but three things. I believe them to be: to understand people, to love people, and to help people. Only then can we see that our leadership is a responsibility that begins in the heart. Therefore, it has taken the whole-hearted devotion of all our membership to reach our 80th Anniversary. This devotion is a passion to belong to an organization that offers stewardship to our Churches and our Ukrainian heritage. Passion is the first step in achievement because our desire determines our destiny; and the greater the desire to achieve, the greater the potential. Secondly, passion increases our will power; if you want something badly enough, you can find a way to achieve it. Thirdly, passion changes you because you become dedicated to productive works. And, finally, passion makes the impossible possible.

Your charitable service and volunteerism brings precious blessings not only to the UWAC Branches, but personally to each of you. This charity and stewardship are the sure signs of a spiritually healthy organization. The challenge to us is to increase our membership; and to do this, perhaps we must leave our 'comfort zone' and meet the challenge of change. Change can be scary; it may require a measure of courage and even an uncomfortable place of uncertainty. In presenting change, we will be scrutinized; we will be judged and even criticized, but we will overcome. This meeting of a challenge can also be an exciting time of untapped possibilities. I believe that God covers our sins with a garment of forgiveness when we take a risk, perhaps make mistakes, and pursue unexplored avenues. The Ukrainian Women's Association of Canada has worked tirelessly to develop initiatives and to address a wide variety of issues that influence the Church and its members. We as members of the UWAC have bragging rights to show our Church leadership that they should morally support our initiatives and that we must expound on our achievements. There are many achievements in the last 80 years we should espouse. We are the unsung heroes who make and will continue to make huge contributions both morally, physically, socially and monetarily to our Church communities. We are that tremendous human resource; therefore, sing our praises to all, because you truly have bragging rights within our parishes. We can meet the challenges of today and the promises of tomorrow.

In conclusion, I wish to call this a day to rejoice, because it is only when we truly know and understand that we have a limited time on earth that we will begin to live each day to the fullest. What truly matters is most easily recognized. When we see each moment as a gift, only then can we appreciate and respect everything in its entirety. Cherish each other through love and respect; pave the way with kindness. Let us promote fellowship among our members so that we may serve the Lord with the talents He has bestowed upon us. Let's recognize our blessings, and praise the Lord for His goodness towards us. From Psalm 188, Verse 24: "This is the day the Lord has made. We will rejoice and be glad in it". May the Lord bless you in your beneficial endeavours for all our Church families! Бажаю вам як найкращих успіхів і кріпкого здоров'я та многі многі літ!

Memories of the USRL 55th National Convention
Winnipeg, Manitoba August 9 - 13, 2007

Photos by Bob Talbot

Address to the 55th General Convention of USRL of Canada on the Occasion of the 80th Anniversary of the Ukrainian Women's Association of Canada

Dr. Geraldine Nakonechny

Your Eminence, the Most Reverend Metropolitan John, Reverend Fathers, Dobrodjiky, Delegates and Guests,

I wish to thank the National Executive of the Ukrainian Women's Association of Canada (UWAC) for inviting me to address you at this 80th anniversary luncheon. I have been asked to speak to you today about "Building on our Legacy and Preparing Leaders for the 21st Century". As we reflect on our past, we can be very proud of the many accomplishments we have made during the past 80 years.

Our organization was established on a solid foundation with very clear goals. It is an organization that has preserved Ukrainian culture and heritage at a time when these were eroded by other forces. It is an organization that has supported the principles and practices of the Ukrainian Orthodox Church. It is an organization that has published many treasured cultural and religious resources, and has developed museums across Canada where artifacts can be preserved and researched. These are just a few highlights of past accomplishments. It is not the intent of my presentation to reflect on all the accomplishments of the past, but rather to focus on what may be in store for us as we enter the 21st Century.

Thank you for this opportunity to speak to you today.

I want to share with you some of my thoughts about our organization, UWAC. Before I do that, I want you to know where I come from.
I have been a Dean of the largest College in Alberta for 11 years. During this time, the focus in this world has been on the issues of developing leadership, embracing technology and the process for making decisions or governance. This will be the thrust of my comments.

At the same time, I am a proud Ukrainian Canadian, a member of UWAC for forty years, involved in other Ukrainian organizations, and have led international development projects in Ukraine and other countries.

I have also been blessed with seven grandchildren ages 2 to 18. And I have learned so much by spending time with them.

From this perspective, I want to share with you my thoughts on the challenges for our organization in the 21st century. My comments today are not to be taken as criticisms. Rather, I want to draw awareness, so we can plan for the sustainability of our organization.

I want you to help me prove a point. Please, by a show of hands:

How many of you regularly use a personal e-mail account?

How many of you use Google? Google is an online search engine. It is one of the fastest growing international brands in the realm of Coca Cola, and worth millions.

How many of you have downloaded music, entertainment or information to your ipod or cell phone?

How many of you have a Facebook or MySpace account? Facebook and MySpace are social networks where people can share stories, thoughts, pictures, and videos of their lives. Over 1 million Canadians have a Facebook or MySpace account.

How many of you are familiar with Club Penguin? Club Penguin is an interactive internet site for children developed by a Kelowna-based company that was recently sold to Disney for $350 million. I just learned about Club Penguin from my 4 year old twin grandchildren.

Technological change is here to stay. The internet is not a fad. This is the world our Cymkivtsi know today. If you had the vantage point I have from here, you will see that we have a generation gap in our organizations. The rapid change in technology, change that will continue for a number of years, has exacerbated the difference between the generations.

My generation drove, and still does, to the community centre or to a meeting place to participate in organizational activities. Today youth can select from their home or cell phone, a seemingly endless choice of communities to belong to. Because of mobile technology, they can communicate at any time of day, from any location, while on vacation, or in between classes. Many of you of my generation feel differently. In my circle I have heard the following: "I want to talk to a real person; I want to see a real face; I like to read a print copy, I do not want to read a screen; this technology is not for me". Clearly we have a technology gap separating the young from the old. It is a wide gulf at present because our institutions continue to function in our traditional way. We must narrow this gap within our organization before our future leaders find more accessible communities.

Our challenge: To embrace today's and tomorrow's technology.

Growing up in a rural community an hour outside of Edmonton, my connection to a global perspective was the intermittent letter from my pen pal in New Zealand. Today's youth literally have access to the world at their fingertips at anytime. Technology has not only given us the ability to form our own relationships and networks, but it has given us access to global perspectives and this influences our interests, our goals and our aspirations. Today, environment, health, and poverty are global issues with a local impact dominating our community agendas. To stay relevant for generations to come, we must identify global issues and find local ways of expressing these issues.

Technology has also enhanced the knowledge base. In generations past, only a few had access to knowledge and shared it with others. Today, these barriers have been broken, and many more people have access to information. Today's young women are pursuing formal education and professional careers in numbers greater than their male counterparts. The world is discovering what we have known for years: the intellect and talents of women. This generation of women can provide great contributions, but they must also balance a busy professional life. Finding opportunities for them to contribute within the balance of their busy lives is our challenge.

Embracing technology is not enough. What matters is continuing to strive for excellence. We need to ask, are we improving? All organizations have expected setbacks. The key is resiliency and the ability to bounce back. To be great is to be dynamic.

Great organizations have a core ideology or core values that do not change. The values are articulated and they stand the test of time. Although core values do not change, practices might. For example, our organization supports the activities of the Ukrainian Orthodox Church of Canada. We may have bake sales, pyrohy sales, or banquets to raise needed funds. I have heard younger members state " I am not joining UWAC ; I am not interested in making pyrohy or working in the kitchen". Pyrohy making and kitchen assistance are methods of fundraising and social interaction. In contrast, today the younger generation finds walk-a-thons, and running events in vogue as fundraisers. This may be how our new members wish to contribute to this objective. The core values always stay true; the method of achieving or expressing them changes.

Core values do not sway with trends or fads. Although the core must be preserved, we cannot keep doing what works one time because everything around us is always changing. To succeed we must embrace change.

Our challenge: Look at our past success and identify our core values. When we have identified our core values, we need to clearly articulate them.

The next challenge I see is to demonstrate and foster inclusion.

We need to foster inclusion; that is, we need to bring more voices into the decision-making process. If a tight core monopolizes decisions, they insulate themselves from change and the opportunities change presents. If dissenting voices are excluded, you risk success. You must have a transparent environment fostered by empowered members.

To foster inclusion we need to redefine diversity and focus on values. We depend on a broad base of talent and creativity and we have a diverse group of women. The diversity is in age, geography, skills, and experiences. This brings a rich and challenging diversity of opinion and consensus may at times seem impossible to achieve. Great leaders are able to manage the contentious issues by uniting diverse factions behind a strong and overarching vision. When people are free to disagree on basics and eager to defend their right to do so, vision rather than central power will be what holds the group together.

We need to create an environment that encourages mentoring of future leaders.

When a young member brings forth an idea, how many times have we heard "We've tried that already, I do not think its going to work"? Instead, we should be coaching by testing their thought process. What is their idea based on? How will we measure the results? They may have a different

approach with different results.

Great leaders develop a shared vision. They have a team that is involved in the process. Visions do not come from top down. Visionary leaders engage others. It's a dialogue, not a monologue. What people really want from their leaders is not necessarily the leader's vision, but they want to hear about their own aspirations, how their dreams will come true and how they will see themselves in the picture. To get others excited it is not about having better speaking skills or being charming. It's about listening. You need to know your members, their aspirations, their yearnings and their fears.

I want to share with you this lesson I have learned from an internationally regarded expert on leadership, Dr. John C. Maxwell:

The least important word: I
The most important word: we
The two most important words: Thank you.
The three most important words: All is forgiven.
The four most important words: What is your opinion?
The five most important words: You did a good job.
The six most important words: I want to understand you better.*

From my perspective, we have four key challenges:

1. Embrace technology,
2. Articulate our core values and make them known,
3. Foster inclusion, and
4. Mentor leadership.

To meet these challenges, we need to change our governance model, our decision-making process. An organization governed by a central committee monopolizing decision-making for the rest of the organization is not sustainable. Technology facilitates and encourages decentralized decision-making. By moving the decisions to the members we can foster inclusion, mentor leadership and continue relevance. With a strong articulation of the core values, we can ensure common goals and objectives are embraced and all aspects of the organization are working in concert.

The challenges I have described are within our reach. I believe that together we can meet these challenges, and that the Ukrainian Women's Association of Canada will continue to be a great organization for the next 90 years and more.

* Maxwell,J.C. (2003). Real leadership: the 101 collection. Nashville, TENN: Thomas Nelson Inc.

HOW I LOST MY HYPHEN AND FOUND MY GROOVE:
"Celebrating the Past, Anticipating the Future"
CYC/USRL 2007 National Convention

Myrna Kostash

This talk was an abridged and revised version of the Tarnawecky Distinguished Lecture which Myrna Kostash presented at the Centre for Ukrainian-Canadian Studies, University of Manitoba, March 2007.

When I checked into the Frontenac Motel in Two Hills, in June 1975, with my tape-recorder and notebook, I had no idea that the project I was embarked on was going to change my life. But it did, and here is how it happened.

From that summer in Two Hills - from the round of interviews and research and neighbourly conversation and my personal journals - a book emerged that became a classic of Canadian "multicultural" or "ethnic" literature, All of Baba's Children, published by Hurtig Publishers in January 1978. I can say it's a "classic" because all these years later it is almost certainly the book you know me by, and it has never gone out of print . Most of the people I interviewed in 1975 are now deceased, but the next generation has gone on reading the book.

I had barged into Two Hills as a professional Torontonian, grand-daughter of Galician immigrants to Alberta, and asked a lot of nosy questions with a whole lot of attitude. In response, my interviewees told me rich and textured stories from all kinds of lives, farmers, of course, but also grain buyers, teachers, a mechanic, a jeweller, a librarian, two priests, a town councillor - in short, the entire social spectrum you would expect in a once-immigrant community going into its fourth generation.

Behind my questions lay my own agenda as a feminist, New Leftist, New Journalist, ex-hippy, with only a sketchy knowledge of Ukrainian-Canadian history. But from our encounter with each other I was able to weave, stridently and passionately and self-confidently, a narrative of the

lives of the generation to which my parents belonged. I dedicated All of Baba's Children to my parents, because it was precisely the Canadian story I wanted to illuminate.

I didn't go back to Toronto; I bought a quarter-section near Two Hills and named it Tulova, the home village of my paternal grandparents.

Thanks to the response of Ukrainian-Canadians to my book, positive and negative, from Prince Rupert, BC to Sydney, Nova Scotia, thanks to the challenging questions put to me by 'nationalists' in Toronto and 'communists' in Vancouver, by Catholics and Orthodox, by university students a generation younger than me, and, of course, by people in Two Hills, I was hearing over and over again: "We know who you are. We know whose you are: Kostashchuks and Maksymiuks. We saw you in Ridna Shkola, in CYMK, in church, in the Hall, we saw you dancing in your little Hutzul costume, you came to our house to sing koliady, and when you decided to write a book, you wrote about us. Some of us are mad at you, others thank you very much. But this is about you too. Love us or hate us, you are one of us." I found myself, for once, speechless. The fact of my Ukrainian ethnicity was undeniable; what left me speechless was that I found that I did not wish to deny it.

I had found my "inner hyphen," and I embraced it.

I did not narrow this identity beyond its hyphen - Ukrainian and Canadian teeter-tottering up and down but always in balance - but in fact I was writing as a very particular kind of Ukrainian-Canadian: a third-generation, English-speaking western Canadian raised in the Orthodox Church by parents who voted CCF. I did not overly concern myself with other kinds; the Ukrainian-Canadianness that interested me was rooted in western Canadian pioneer history and in an immigration from the villages of Austro-Hungary; the Ukrainian-Canadians I was interested in worked on the CPR extra-gangs, built dairy co-operatives, had Cree Indians for neighbours and worked as cleaning women for middle class Anglo and Jewish matrons in the large towns. These, I could readily admit, were "my" people.

And so for years I was a kind of rabble-rouser for Ukrainian-Canadian ethnic identity and consciousness in the world in which I worked, the world of Canadian literature and media. As a hyphenated writer in the bold new world of official multiculturalism, I was invited to conferences, to community halls, to radio and television programs, I was asked to write opinion pieces, editorials, and Introductions, and to contribute to anthologies. I always said "yes."

In 1991, a personal essay, "Pens of Many Colours," was collected in that year's Best Canadian Essays. Here I referred to my generation's embrace of militant multiculturalism as "the politics of the inside agitator." But my particular concern at the end of the 1980s was my position in Canadian writing: "How do we ['ethnics'] write ourselves into the dominant culture?" As I matured as a writer and found a permanent place on the literary scene in Canada (by 1990 I had published three books and innumerable articles), I wanted to be taken seriously as an artist, not just as a "poster girl" for ethnicity.

Immediately upon publication of All of Baba's Children, I had been pestered: "Okay, so when are you going to write the sequel?" They meant, when are you going to write about Ukraine? I always retorted that Ukraine had nothing to do with me, certainly not as a writer, and that the story I had to tell had been wound up very nicely in Two Hills. I had recovered my hyphenation, thank you very much, and had no need of Ukrainian nationality.

The account of how I tried to harness Ukrainianness to Ukrainian-Canadian ethnicity is told in my two books published in the 1990s, Bloodlines: A Journey into Eastern Europe (1993) and The Doomed Bridegroom: A Memoir (1997), work which put me squarely within the genre of literary nonfiction and away from reportage and tub-thumping. Literary or creative nonfiction is a very supple genre, perfect for a writer beginning to understand the foolishness of fixed positions and the evolutionary possibilities of ambiguity.

For the first time in my career as a professional ethnic, I was unsure of myself. Confronted by European history, politics and memory, my hyphenated Canadian "otherness" proved unhelpful. In relation to Yugoslav, Czechoslovak, Polish and

Ukrainian men and women of my generation, I was the "other,"and very privileged. I was a North American, I belonged to the English language, I lived in a democracy (my socialism amused them), I had a very short memory. I did not argue with them, though I was often defensive. I listened intently, I wrote notes feverishly, I read non-stop. I reminded myself that these journeys to their closed cities, their cramped apartments, their smoky cafes, their tragic and gruesome sites of memory was about them, not about me.

Then, in the Ukrainian-Canadian alternative newspaper, Student, I wrote about the profoundly inspiring visit of Ukrainian dissident Leonid Plyushch to Edmonton.

In retrospect, Plyushch seems to have been the key. At the end of an interview with him in Edmonton, in which a friend served as linguistic go-between, I paused to ask him: "How is it that, in spite of the vast difference in our experiences, the fact that we have lived on different planets, I feel close to you?" He answered: "Because we come from the same village." I sat stunned, and close to tears.

I think that's when my life changed, again. At that moment all I knew was that some tectonic emotional shift had occurred: this man from Ukraine, this brave and almost-broken Ukrainian patriot, this professed Marxist who had put his life on the line for rights of human beings in the Soviet Union, had said that he and I - I who had lived blithely unaware of his story, had claimed that "Ukraine" had nothing to do with me and my identity in Canada - he said that he and I came from the same place.

The next few years, of preparing and writing Bloodlines and The Doomed Bridegroom, were years of trying to find the idea which corresponded to that emotional moment. To put that process into a nutshell, I would say that it was a question of understanding and accepting that I was implicated; that in spite of my insistence on my Canadian autonomy and the completeness of my Ukrainian-Canadian identity, I knew I had not arrived at my "text," my Canadian literary "speech," alone. I was accompanied by all the other texts and speeches - the identities - of those who had preceded the moment of my own self-consciousness. I was here - physically, emotionally, intellectually, spiritually - because they had been there.

In the end, I was reduced to metaphor. I knew that I had arrived at a truth which lay beyond the language of intellectual reasoning - or at least beyond my intellectual reasoning. And so I end Bloodlines with an evocation of…bread. At the end of everything - history, politics, genealogy, memory - there is: wheat, kutia, the harvest, the didukh, the small bun left at the feet of the monument of Skovoroda in Kyiv, the kiss to the bread knife, the last crumbs of consecrated bread that the priest licks up from his hand, the loaves placed at the exhumations of mass graves…and the beginnings of bread in the black earth itself, in Two Hills as well as Tulova.

It would be pleasant to end my account there, of how I lost my hyphen and found my groove in a paroxysm of identification with my primordial Ukrainian self, my own myth of origin. But, Bloodlines was published the same year I was elected Chair of The Writers Union of Canada for the term 1993-94, and when I moved to Toronto to take up the position, I found myself at the epicentre of what have been called the "culture wars," or the struggle of artists against racism: and, I assure you, the least helpful contribution to that agonized debate among the "races" would have been a (white) Ukrainian-Canadian's declaration of solidarity with the oppressed (white) people of Ukraine. As friends in Toronto warned me, I would be accused by people of colour of "colonizing their space."

The fact was that the time for such a declaration had past. Canadian multiculturalism had moved on, and the story is told elsewhere of how debates in the 1980s about second- and third-generation Euro-ethnicity were supplanted by debates in the 1990s about immigration and racism, historically and actually.

From now on the discussion in Canada about "otherness" and "marginalization" and "the wrong side of the tracks" was going to be about race, not ethnicity. As the debate evolved, in fact, a third or fourth -generation Asian-Canadian university professor would trump a first-generation Euro-Canadian driving a taxi.

To help me formulate my position, I went back to All of Baba's Children, and the chapter "Racism." I had almost forgotten I had written it, and I was surprised to rediscover that I had used that word, racism, to describe what had happened to Ukrainians in Canada. In rereading the chapter, I realized something very useful: that

"whiteness" in Canada is a very provisional identity. Here's what I wrote in the Globe and Mail: "My great-uncle Peter Svarich, born in what is now Ukraine, was an educated man who spoke several languages, organized school boards and church parishes in Alberta, and had political ambitions. In 1908 he was appointed weed inspector in the Vegreville district. This was too much for the columnist at the Vegreville Observer. Fulminating against the investment in a 'Russian yokel' of such authority over 'English-speaking British subjects,' he warned: 'We resent it as a humiliation and it is unlikely that white men in this Province will stand for it.'"

I hoped that sunk in. In 1908, Ukrainians were not white. Two generations later we were. Apparently you can acquire whiteness. Everyone should just take a deep breath: this year's crop of "Canadians of colour" was going to become white, eventually, and then we and they could all start to worry about the next bunch off the boat.

I left it at that and got on with my next project: the book The Next Canada: In Search of the Future Nation, published in 2000. In writing All of Baba's Children I had turned back from my own generation to see who these people were who had engendered us; in writing The Next Canada I looked beyond my generation to see who we had engendered. The book had an unexpected impact in Europe when I was invited on several occasions to speak to conferences of Canadian Studies scholars, especially in eastern, central and south-eastern Europe, the countries of so-called "east of the west." They found my ethnicity mildly interesting but they wished to talk with me about the future of Canada and whether it is a post-modern nation. The Doomed Bridegroom was translated into Serbian, because it was so "stylistically" interesting. And I have not been in Ukraine since 1991, and the Canadian family is once again sending parcels to the relatives in Ivano-Frankivsk. I have been returned to my pre-hyphenated self.

If you will indulge me, I would like to cite Dr. Lisa Grekul's study of literature in English by Canada's Ukrainians, Leaving Shadows, published in 2005, in which she discusses my work at some length. She concludes that in my writing, I am always "departing, setting out, on the move. [Kostash's] writing is less about coming home than about the open-ended, perpetual search for home."

This may explain why, in October 2001, I was in the Greek city of Thessalonica, participating in the Passion Week of the Great Martyr and Miracle-Worker, St Demetrius, patron saint of Thessalonica. He is also known as Dmitryi Solunskyi, and that should be a clue to what has happened to my hyphen. The young woman who unpacked her bags in the motel in Two Hills in 1975 has packed them up again and gone to Byzantium.

Why Byzantium? Because I have a hunch that, beyond ethnicity, beyond politics, beyond sociology, beyond history, deeper than all these excavations of identity, there lies a primordial self who has dragged herself out of the Carpathian Basin and presented herself at the Golden Gates of Constantinople, banging and shouting: "Can I come in? I want to be baptised!" And baptised I was. In Byzantium. But wait, I was from Rus. I was a Slav. I didn't even have an alphabet yet. But when I did get one, it would look rather like Greek. Nine hundred years after that, I would be on my way to Royal Park, Alberta, where I would build a Ukrainian Greek Orthodox church.

Would that be with hyphens, or without?

PROMIN encourages and welcomes your articles and poetry. Please feel free to enhance the content of our journal with your submissions.

Заохочуємо Вас присилати до редакції дописи із імпрез, про цікаві сучасні теми або Ваші власні поезії, які напевно збагатять наш журнал.

Life and Culture
Життя і Культура

New Exhibit at Ukrainian Museum of Canada, Ontario Branch (Toronto)

The long awaited new exhibit at the Ukrainian Museum of Canada, Ontario Branch, in Toronto, was officially opened on June 29, 2007. Approximately 100 interested guests filled the theatre at St. Vladimir Institute to hear details about "At Home with Heritage (У Дома з Спідщиною)", the John and Mary Yaremko Collection. Yvonne Ivanochko, president of the museum, welcomed his Eminence Archbishop Yuri, Right Rev. Bohdan Sencio and all the guests. Halia Sluzar introduced the main speaker, Mr. William Sametz, who, because of his years of close association with Mr. Yaremko, gave a very interesting review of the Yaremko years. Following this, Halia Sluzar introduced the very talented curator of the exhibit, Daria Diakowsky, who almost single-handedly staged this exhibit. She spoke in detail about the exhibit. On conclusion of the opening ceremonies, the guests were invited to partake of the delicious sweets and coffee before visiting the exhibit. The viewers seemed to be very interested and pleased with what they saw.

On entering the museum, you are entering 1 Connable Drive, the Yaremko residence. On walking into

the museum, one's attention was immediately captured by the huge portrait of John Yaremko in the centre of the main wall. To the right of the portrait hangs a beautiful painting of a winter scene by Mykola Hlushchenko. Two more smaller Hlushchenko paintings are on the far left.

Immediately as you enter, there is a display featuring a small burled maple table and two matching chairs, all standing on a tiny Persian rug. On the table are two place settings of china set on cross-stitch embroidered place mats and serviettes, as well as two silver candlesticks. A framed photograph depicts the same scene in actual life.

In front of the aforementioned portrait is a chair presented to Mr. Yaremko by Parliament and a miniature table upon which is a photo of Mary Yaremko wearing a bright pink cape, looking up at this same portraint, her black gloved hand raised toward it. On the chair is the actual pink cape, the long black gloves and black evening bag.

As one enters the museum, there are wall showcases, one on the north wall and the other on the south wall. The case on the north wall features a long white embroidered *sorochka* which belonged to Mary Yaremko's maternal grandmother as well as a group of very old family photos, including the weddings photos of the Materyns, Mary Yaremko's parents. On the south wall, the case holds a *sorochka* belonging to Mr. Yaremko's maternal grandmother and family photos. Mr. Yaremko had nine siblings.

The various showcases outline Mr. Yaremko's career in parliament. One vertical showcase has a beautiful icon with attached lamp. In this same showcase there are eight black bibles on which Mr. Yaremko was sworn in for his various positions in Cabinet. The last four bibles are in the Ukrainian language. John Yaremko served in parliament for 24 years, from 1951 to 1974, and held many Cabinet posts, such as: Minister Without Portfolio, Minister of Transport, Secretary and Registrar, Provincial Secretary and Minister of Citizenship, Minister of Public Welfare, Minister of Social and Family Services, Provincial Secretary and Minister of Citizenship, and Solicitor General.

One of the two horizontal showcases displays the numerous medals

received by Mr. Yaremko. Some of these are from Ukrainian organizations and others are from Hungarian groups. The Ukrainian government presented John Yaremko with its highest award, the St. Volodymyr Medal, in 1989. There are many medals from the Hungarians, which show their gratitude and esteem for Mr. Yaremko for all his help when he facilitated their immigration to Canada after Hungary was invaded by Russian Soviet forces in 1956. A second horizontal showcase contains Mary Yaremko's Ukrainian headdress and some of her jewellery including the medal and a small diamond pin presented to her by Queen Elizabeth.

On display are paintings by the well-known Ukrainian sculptor Archipenko, a reproduction of one of his sculpted figures, a print of a William Kurelek icon, and a glass painting by Yaroslava.

Unfortunately, Mary Yaremko did not live to see this exhibit. She died on March 28, 2005. A spry John Yaremko, however, is still interested in everything. He visited the exhibit before the opening and was very pleased with everything that he saw. We pray that he will be with us for many more years so he can continue to tell us the may stories he loves to tell about his life and times, and all the people he has known.

Na Mnohi Lita, Mr. Yaremko!

We acknowledge with heartfelt thanks the most important role played by Rose and Bill Sametz and John Tron. They made it possible for members of the exhibit committee to have constant access to the Honourable John Yaremko's home to select all the necessary artefacts that were brought into the museum for the exhibit. Without their assistance, this exhibit would not have taken place. Our gratitude also to Mrs. Lida Smilka for being our language consultant. We extend our grateful thanks to all the people who helped in every way to make the "opening" successful, and they are: Claudia Mykytiuk, Lesia Haley, Olia Polisczscuk, Anisia Borowyk, Adele Kereliuk and Steve Yonka. Bless you all!

* * *

29 червня у Торонто офіційно відкрилася нова виставка Українського Музею Канади (Відділ Онтаріо). Понад 100 зацікавлених відвідувачів заповнили театр Інституту св. Володимира, щоб дізнатися більше про виставлену колекцію Івана та Мирослави Яремко «Удома з Спадщиною». Пані Іванка Іваночко, президент Музею, привітала присутніх Його Високопреосвященство Владику Юрія і Митрофорного Протоєрея отця Богдана Сенця то гостей. Галя Слюзар, голова Виставкового Комітету представила п. Василя Самця, давнього приятеля пана Яремка, який розповів про насичене життя родини Яремків. Після його розповіді Галя Слюзар відрекомендувала Дарію Дяковську, куратора виставки, талант і наполегливість якої підготували успіх виставки. Пані Дарія детально розповіла про значення виставлених речей, після чого гостей пригостили солодким і кавою та запросили до Музею оглянути виставку. Присутні були приємно вражені побаченим.

На вхідних дверях висить копія входу до будинку панства Яремків на Коннібл Драйв, 1. Ви неначе заходите до їхнього будинку, де вашу увагу захоплює великий портрет Івана Яремка на центральній стіні. Зправа - зображення зимового пейзажу Миколи Глущенка, два менших твори цього мистця на стіні. Зліва - під портретом стоїть парламентське крісло, подароване п. Яремку Парламентом, та столик із знимкою Мирослави Яремко у малиновому плащі та чорних рукавичках біля цього ж портрета у їхньому домі. Цей самий плащ, рукавички і театральна торбинка висять на парламентському кріслі на виставці.
Навпроти входу - невеликий

кленовий стіл та крісла на перському килимку. На столі, накритому на двох, - фарфорові тарілки на вишитих серветках, срібні підсвічники та знимка такого ж столу з життя цієї сім'ї.

Зайшовши до Музею, з права ви бачите скляні стелажі із знимками родини Материн, батьків Мирослави, та вишиту сорочку її бабусі. Зліва - знимки великої родини Яремків, у якій він був одним з 9 дітей, та вишита сорочка його бабусі. Виставка відображає парламентську кар'єру пана Яремка. За склом висить чудова ікона із лампадою, під нею - вісім Біблій, на яких він присягав, приймаючи різні посади в Уряді. Чотири Біблії - українською мовою. 24 роки Іван Яремко служив у Парламенті, 1951 - 1974 рр., обіймаючи такі посади: Міністр Без Портфеля, Міністр Транспорту, Секретар та Реєстратор, Секретар Провінції і Міністр в Справах Громадянства, Міністр Громадського Забезпечення, Міністр Суспільної та Сімейної Допомоги та Головний Радник.

На виставці показано нагороди пана Яремка. Деякі від українських організацій, інші - від інших етнічних груп. У 1989 році Уряд Украяни нагородив Івана Яремка Найвищою відзнакою - медаллю св. Володимира. Багато нагород Іван Яремко одержав від Угорщини на знак подяки за підтримку угорських біженців після загарбання цієї країни в 1956 році армією Радянського Союзу. На іншому стенді виставлені український вінок Мирослави Яремко і деякі її прикраси, включаючи медаль і діамантову брошку, подаровану Королевою Єлизаветою.

Серед виставлених творів, - картини відомого українського скульптора Архипенка, репродукція однієї із його скульптур, копія ікони Василя Курилика, художнє скло Ярослави...

Шкода, що Мирослава Яремко не дожила до цього дня, вона померла 28 березня 2005 року. Але Іван Яремко і далі всім цікавиться, він відвідав виставку перед відкриттям і був задоволений всім побаченим. Ми бажаємо йому і далі перебувати у доброму здоров'ї та розповідати нам про людей і події із свого життя.

На Многії Літа, пане Яремко!

Дуже важну роль відіграли панство Розалія і Василь Самець і п. Іван Тронь. Завдяки їм виставовий комітет мав доступ до всіх експонатів котрі знаходились в домі достойного п. Івана Яремка. Без їх помічі, ця вистава не булаб можливою. Пані Ліді Смільці дякуємо за мовну редакцію. Щиро дякуємо всім тим, хто допоміг підготувати успішне відкриття виставки: Клавдії Микитюк, Лесі Галій, Олі Поліщук, Анісі Боровик, Аделі Кирилюк і Стефану Йонці.

Л.

Жіночий Портрет

Леся Українка

Ти чесна жінка, ти не продаєш,
своєї вроди й пестощів за гроші,
нещирих поцілунків не даєш
за лакомство нещасне, за розкоші.

Ти горда жінка, ти не увійшла
в кубельце, звите дружніми
руками,
найтяжчу працю ти собі взяла,
несеш мовчазно довгими роками.

Ти добра жінка, слів терпких нема
у тебе для таких, що «впали
низько»,
хоч злидні перетерпіла й сама,
хоч і тобі була спокуса близька.

Ти щира жінка. Тим своє чоло
ти хилиш низько, про таких
згадавши,
що продаються; знаєш, як було
їм гірко й солодко, в неволю
впавши.

Бо продалась і ти, Не за срібло
і не за ласощі, не за дарунки,
але за те пестливеє тепло,
за любі речі та за поцілунки...

Се ж голод серця гнав тебе за тим,
у кого в очах діаманти ясні,
чий сміх тобі здавався золотим,
а кучері були, мов грона рясні.

Не тіло ти, а душу продала,
свій хист і розум віддала в неволю,
у каторгу довічну завдала, -
і гірко й солодко тобі до болю.

27.XI 1906

Поезія Poetry

Моїй дружині

Іван Франко

Спасибі тобі, моє сонечко,
За промінчик твій - щире словечко!
Як промінчика не здобуть притьмом,
Слова щирого не купить сріблом.

В сльоту зимную, в динну мглистую,
Я дорогою йду тернистою,
Кого я любив, ті забулися,
А з ким я дружив - відвернулися.

Відвернулися та й цураються,
З труду мойого посміхаються.
В порох топчуть те, що мені святе, -
А недоля й тьма все росте й ростеє

Важко дерево з корнем вирвати,
Друга давнього з серця вигнати.
Важко в пітьмі йти, ще й грязюкою,
Де брехня сичить вкруг гадюкою.

Та як радісно серед трудного
Шляху темного і безлюдного
Вгледіть - світиться деся оконечко
Так у горю нам - щире словечко.

То ж за дар малий а безцінний твій,
Що мов цвіт, скрасив шлях осінній мій,
За той усміх твій не вдослід журбі
Спасибі тобі! Спасибі тобі!

Мадонна

Ірина Сеник

О, Ти, Мадонно із Мадонн,
Яка пройшла крізь всі Голгофи
Тобі кладу, як квіти, строфи
Моїх зажурених пісень.

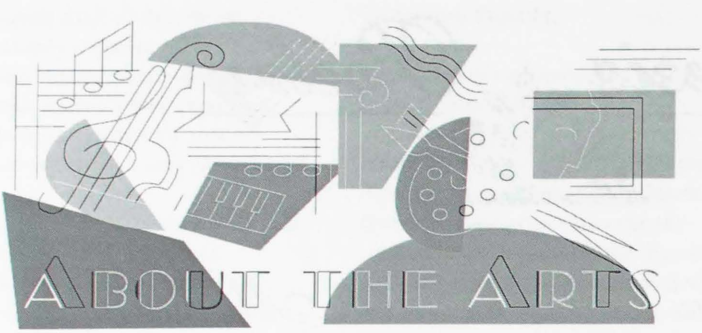
Ти знала серця ніч і день,
Усі життєві катастрофи,
Тоді кладу, як квіти, строфи,
О, Ти, Мадонно із Мадонн.

Часом здається, життя - сон,
Який ніколи не відсниться,
О, Ти, Мадонно із Мадонн,
Нехай ім'я Твоє святиться.

O Madonna of Madonnas,
You have ascended every Calvary,
At your feet I lay - like flowers -
Verses of my troubled songs.

You comprehended the heart′s day, and night,
All of life′s misfortunes
I bring my songs, like flowers, to you
O Madonna of Madonnas.

Sometimes it seems - life′s a dream
And ever a dream it will remain.
O Madonna of Madonnas,
Hallowed by your name.



Ukrainian Fiction in English

Language Lanterns Publications Inc. is pleased to release a trilogy of English translations of literary works by Ukraine's greatest man of letters, Ivan Franko (1856-1916), published on the 150th anniversary of the author's birth

Translator: Roma Franko
Editor: Sonia Morris

Ivan Franko, Ukraine's greatest man of letters, was born in the county of Drohobych in Halychyna, Western Ukraine. The gifted son of a village blacksmith, he studied classical philology and Ukrainian language and literature at the University of Lviv, began work on his doctorate at the University of Chernivtsi in 1891, and completed it with distinction at the University of Vienna in 1893; however, because of his involvement in radical social movements for which he was imprisoned three times as a young man, he was denied a tenured appointment to the university in Lviv that now bears his name.

A man of prodigious talents and an indefatigable worker, his literary and scholarly output fills more than fifty volumes. He worte lyrical and philosophical poetry, short stories, novellas, novels, and dramas; articles devoted to Ukrainian, Slavic, and Western European literary criticism, theory and history; studies pertaining to Ukrainian linguistics, folklore and ethnography; detailed analyses of old and medieval Ukrainian literature; and treatises in which he expounded his philosophical, sociological, political, and economic points of view.

He served as editor and publisher of Ukrainian literary journals, and of Ukrainian, Polish, and German newspapers. A prolific translator, he worked with numerous ancient and contemporary languages, and became known as "the golden bridge" between Ukrainian and world literatures.

In recognition of Franko's invaluable contributions to Ukrainian literature and culture, and of his championing of universal human rights, he has been referred to as the "Ukrainian Moses" who toiled to lead his people to the promised land of freedom envisaged by the renowned Ukrainian poet Taras Shevchenko.

The Trilogy

The overarching theme of the trilogy *Turbulent Times* is the growth of national and political awareness in Halychyna (Galicia) in the second half of the nineteenth century. The social and economic unrest of the early nineteenth century culminated in the abolition, in 1848, of the oppressive feudal system established in 1772 when Halychyna came under Austrian control.

The societal changes set in motion by this momentous event were slow and torturous. The next few decades were marked by confusion, resistance, repression, violence, strikes, and conflict over residual issues around access to and ownership of forests and pastures, compensation of the lords for the loss of forced, unpaid peasant labour, and termination of the absolutist political and legal structures that gave the lords the right to punish, imprison, and put to death recalcitrant peasants under their control.

Serfdom was predicated on the untrammelled use of violence against the peasants and a callous exploitation of the peasants' illiteracy, ignorance, and servility. As the freed serfs, under the tutelage of cadres of activists, took the first steps to national and political consciousness, they became acutely aware of their collective weakness and the redeeming power of education and knowledge. Literacy meant that information could be disseminated and evaluated, grievances could be filed, rights could be asserted, and justice could be demanded. The written and printed word became the primary tool of change and empowerment.

In the end, what proved most resistant to change was not the economic, legal, and political inequity, but the psychology of the people and the relations among groups with disparate social histories characterized by potentially explosive intersects between social stratum and ethnicity. At the turn of the twentieth century, fifty years after the end of serfdom, the struggle for personal and social emancipation was far from over.

The three volumes in this trilogy paint a vivid and unsettling picture of life in Halychyna from the rural and urban insurrections of the 1840s and the abolition of serfdom in 1848, to the disillusionment of the following decades and the complex struggle for national and democratic reform in the latter part of the 19th century. The events depicted provide a rich and moving account of the social and economic conditions that prompted the first wave of Ukrainian immigration to the United States and Canada.

Franko drew the material for his prose from personal observations and experiences, and infused it with his passionated commitment to ameliorating the lot of the common people and raising their national and political consciousness.

In the works selected for this trilogy he directed his attention to historical figures and episodes that captured his imagination with their quintessentially human and dramatic content. The backdrop against which the protagonists live out their lives is true to fact; only their specific characteristics and actions are fictitious.

In an introduction to the short stories included in Volume I, drawn from the collection *From the Turbulent Years,* Franko elaborated on his terse and lucid statement of his literary purpose: "to discover the entire world in a drop of water" and to communicate "that which is universal, eternal and immortal in the particular, the partial, and the accidental."

A historical novel is not history; and a writer, even when he draws on historical documents and portrays events veridically, should acknowledge both to himself and his readers that he is a storyteller and that not even for a moment does he depart from this role... Historical documents, irrespective of how diligently and extensively he makes use of them, provide him only with descriptions of discrete events that allow the reconstruction of an era, pale outlines of the incidents and people involved. That which is the essence of a literary work -- individual lives, actions, passions -- must be created by the author.

It is true that the task of the historian is somewhat analogous, but it is only analogous; he must deduce from historical documents the spirit and character of the times and recreate them for the reader; he must find the basic trend in thousands of details, the principles of historical development in fragments of information, and the normative in myriads of individual characteristics.

In sharp contract, the belletrist captures the essence of discrete incidents and, from the whirlwind of historical events seizes upon individuality, elaborates upon it, as if unravelling a single red thread from a multicoloured tapestry, and by ricocheting off this individuality he, as if incidentally, shows us major historical events, and allows us to view them as if through a small window.

In so doing, his purpose at all times is to lay bare the human hearts, its fervent aspirations and consuming passions, its struggles, triumphs and defeats; the more lifelike the characters portrayed against the backdrop of a historical event, and the more the protagonists come through as real people and not as mannequins in historical costumes, the more compelling and enduring the work of fiction.

In sum, Franko understood his literary mission to be the illumination of historical events and periods by telling the stories of individuals on whose lives they impinged. This he did so successfully that his prose works constitute a veritable encyclopedia of the beliefs, attitudes, and lifestyles of the social strata and ethnic groups whose intertwined destinies became the grist for his creative genius.

Hryts and the Young Lord and *The Involuntary Hero*, two of the short stories in Volume I, *Winds of Change,* depict the rising tide of discontent with the evils of serfdom in the early 1800s, the spilling over of the serfs' anger in the 1840s, and the insurrections of urban revolutionaries in 1848. The thematically and stylistically distinctive short story, *The Cutthroats,* which was narrated to Franko by his father, juxtaposes the aftermath of the bloody massacres of 1846 and the 'life goes on' complacency of the general population. The focus of the novella, *The Raging Tempest,* is the emergence of peasant leaders in the years of uncertainty, confusion, and manor-village hostilities in the 1850s. One of the plotlines, the conflicted relationships among the young peasant, Kost Dumyak, the parish priest, and the priest's predecessor, is based on real people and events in Franko's home village. Another theme, a graphic chilling description of the decadent lifestyles and moral failings of segments of the lordly class is presented in Chapter IX in its original, unexpurgated version.

The two novellas in Volume II, *Beacons in the Darkness,* one, *Unknown Waters,* set in rural Halychyna, and the other, *Lel and Polel,* in Lviv, the capital of the region -- describe the post-1848 emergence of educated, nationally and politically aware young people dedicated to the enlightenment and empowerment of the largely illiterate

Continued on page 26

Жіночі Постаті
Women of Influence

Olha Zawerucha Swyntuch

Over a twenty year period, Olha Zawerucha Swyntuch has been an inspiration and an exemplary leader in the global credit union community. The year of 1980, Olha Zawerucha Swyntuch joined Buduchnist Credit Union where she flourished as General Manager until 1986. She then went on to neighbouring So-Use Credit Union where she would spend the next 7 years as General Manager of a fast growing credit union. But her global credit union experiences were just beginning to her credit union journey.

In 1990, the Canadian Co-operative Association (CCA) was first approached to provide assistance for credit union development in Ukraine CCA recognized the potential of the efforts of the Council of Ukrainian Credit Unions of Canada (CUCUC) to assist in developing credit unions in Ukraine, realizing both their historical perspective and current needs.

It was then, on May 5, 1993, that Olha Zawerucha Swyntuch was assigned by the Ukraine Credit Union Develop Assistance Project (UCUDAP) Phase I, to head the mission as Field Office Manager in Kyiv, Ukraine. With the financial support of $1.2 million from the Canadian government through CIDA, the Council and Olha went to work.

For the following three years, Olha Zawerucha Swyntuch lived and breathed credit union development in Ukraine. An although Ukraine was technically an independent country, a strong distrust of imposed authority from Moscow and little experience in the workings of democratic organizations created additional challenges in the organization of credit unions in Ukraine. Not to mention the variety of factors such as rampant inflation and declining standard of living, this in turn added to the complexity of the state of affairs.

In 1994, Charles Basset, Vice President of the CEE Branch of CIDA wrote, "the events of the past year have tested and proven the resilience of the credit union movement in Ukraine. I commend you on the past years' results in the credit union project in Ukraine, and encourage all project partners to continue building on the progress achieved to date". By 1994, there were 60 credit unions, 12 of which were model credit unions. Olha's work was instrumental in these accomplishments including internships, meetings with 400 people regarding the establishment of credit unions; seminars in 7 regions with 80 students; and numerous meetings with governmental bodies regarding credit union legislation.

In 1995, she hosted a "Women in the Credit Union Movement" conference in Kyiv. There were 49 representatives from 29 credit unions across Ukraine's regions. The two day conference resulted in various women from Canada and Ukraine speaking on a variety of issues for women of today's credit unions. Women from both countries had the opportunity to exchange ideas; share experiences; give suggestions, as well as motivational techniques; and discuss challenges in the workplace. The focus was to promote women in the credit union movement as well as the development of future projects related to gender equality.

Although the project went into another phase, Olha returned to Canada and pursued her life interest in the Ukrainian community, where she became President of the Ukrainian Canadian Social Services (Toronto) Inc. (UCSS) and continued in the post until March 2001. She then took on the Chairmanship of the UCSS Aid to Ukraine Fund (Pomich Ukraini) which she chairs to this day, providing assistance to needy families and children in Ukraine. However, Olha continued to assist the Credit Union Project through consultancies as needed in Ukraine. She rejoined So-Use Credit Union family and became a member of the Board.

Her work has also included the Ukrainian Canadian Women's

League, where she would travel to far off places as Africa, Denmark and Mexico to promote and foster women's issues. Olha took part in a variety of activities such as organized a hunger strike in support of Ukrainian political prisoners, intelligentsia; press releases about political activists, poets and writers in Ukraine and meetings with politicians and world leaders on these issues.

Olha Zawerucha Swyntuch's work with and in the Ukrainian community is more than unprecedented. From her days as a young student in Sudbury and throughout her adult life, her leadership has been one of courage, conviction and an example to be followed. She is the granddaughter of Homesteaders Ahafia and Ilko Hrycay, who emigrated from Ukraine to Ethelbert, Manitoba in 1913. Her parents, Pauline and Stan Stadnyk, were founders of the Ukrainian Orthodox Church Parish in Sudbury. Her father, Parish President, and mother a member of Ukrainian Women's Association, which Olha joined later in life.

Inspired by the co-operative spirit and propelled by perseverance and a clear vision, Olha Zawerucha Swyntuch actively promotes not only So-Use Credit Union and its members to achieve financial stability, but also the financial institution which could simultaneously contribute to the development of the community. Since 2001, her role as President of the Council of Ukrainian Credit Unions of Canada helps her in fostering a voice for all Ukrainian Canadian credit unions providing a nucleus for new ideas and strategies that propel the Council to a respected body of the community.

Representing 10 credit union from 4 provinces in Canada with assets totaling over 1 billion dollars, she assists credit unions in meeting new challenges both across Canada and abroad by creating a spirit of unity and mutual cooperation. With her leadership, she maintains the mandate of the Council of Ukrainian Credit Unions of Canada with its broad and vital objectives. She is also Chair of the Ukraine Project Committee, which has her traveling to Ukraine on monitoring missions which in turn maintain her ability to act as a mentor to both the Ukraine office as well as the Toronto.

Presently, her indispensability to the Ukraine Credit Union Strengthening Project has once again showcased her belief in the credit union movement. Her skill and knowledge has not only been a contributing factor while in Ukraine during the first phase of the project, but throughout all phases and components she has taken an active role in promoting, technically assisting, and developing the establishment as well as maintenance of credit unions in Ukraine.

Her constant ability to motivate and be the driving force and energy that propels the Ukraine Credit Union Strengthening Program and her endless volunteer contributions, not only serves as an inspiration but a truly interesting and enriching personal and credit union journey. Olha Zawerucha Swyntuch has demonstrated that a successful credit union leader is also a spirited and committed community leader and it is this commitment to the community that has become the credo of her leadership.

Професійна Праця Пані Олі Заверухи Свинтух

- Генеральний Директорч Програми Розвитку Кредитних Спілок в Україні (1993-1996)
- Головна Управителька - Кредитової Спілки „Союз" (1986-1993)
- Головна Управителька - Кредитової Спілки „Будучність" (1980-1986)
- Основнополжник і Фінансовий Референт КС „Спілки Української Молоді" в Судбурах (1960-1966)

Дев'ятнадцять років працювала в менеджменті КС; три роки як Завідуючий Директор програми „Розвиток Кредитових Спілок в Україні"; три роки Директор „Онтарійська Корпорація Забезпечення Вкладів в Кредитових Спілках"; п'ять років Членом Української Світової Кооперативної Ради; основноположник КС; розвиток КС основна професійна праця; Директором багатьох суспільно-громадських організацій.

Член в Дирекціях і Комітетах

- Голова, Української Кооперативної Ради Канади (2001)
- Директор Кредитової Спілки „Союз" (2000-2006)

Член Контрольної Комісії - Кредитової Спілки „Будучність" (1977-1980)

Директор - Онтарійської Корпорації Забезпечення Вкладів в КС (1991-1993)

- Член Дорадчого Комітету Забезпечення Вкладів, при Онтарійській Корпорації Забезпечення Вкладів (1986-1991)
- Член Управи Української Світової Кооперативної Ради (2001, 1988-1993)
- Член Управи Української Кооперативної Ради Канади (1987-1993)

⌘

Laughter as a Spiritual Balm?

by Daria Virvan and Lori Landsburg
Reprinted from The Handmaiden, Fall 2005, Vol. 9, No. 4 (Conciliar Press, Ben Lomond CA)

Laughter is entertainment for the mind and body. Laughter allows us to look at ourselves and others in simple, non-judgmental, and non-discriminatory ways. Laughter can make a difficult situation less serious and a serious situation less difficult. Laughter can make the unpleasant bearable. It is impossible to think bad, angry, or mean thoughts while one is laughing goodheartedly. Laughter has the amazing ability to adjust temperament and attitude. Laughter can make us feel less tired, less worried, and less hurried. Laughter unites mankind. Ultimately, goodhearted laughter is healthy and therapeutic.

We abuse our bodies and our minds on a daily basis. We are a nation of "rushers." We have less time than we need and more work than we can accomplish, and many of us don't sleep well, don't eat well, don't exercise, and don't care. How, then, can we achieve a state of calm, peace, and lightheartedness? Perhaps laughter is the answer.

Chemically, it has been shown that laughter causes the brain to release substances known as endorphins. Endorphins give us the rush of excitement we feel when winning a race, accomplishing a difficult task, or watching a humorous event. Endorphins make us feel good. Emotionally, laughter decreases depression and irritability.

The positive effects of laughter on the body are well known. According to Paul E. McGhee, PhD, laughter assists the body's healing system, promotes muscle relaxation, reduces stress hormones, enhances the immune system, reduces pain, and increases cardiac activity (*Health, Healing and the Amuse System: Humor as Survival Training,* 1999). Groucho Marx, the famous comedian, stated, "A clown is like an aspirin, only he works twice as fast."

Spiritually, the Bible tells us that cheerfulness is good for the spirit and the body. Proverbs 17:22 states, "A merry heart does good, like medicine, / But a broken spirit dries the bones." A person who laughs easily and kindly is regarded as a merry person - "A merry heart makes a cheerful countenance, / But by sorrow of the heart the spirit is broken" (Proverbs 15:13).

Sometimes we laugh because we think something cannot happen or is absurd, but the Bible assures us that with God nothing is impossible. Abraham and Sarah laughed when God told them they were going to have a child. Abraham was 100 years old and Sarah in her 90s. When Sarah gave birth, God told her to name the baby boy Isaac, which, in Hebrew, means, "one who laughs."

Some might believe that there is no place for laughter in the faith. Umberto Eco's book, *The Name of the Rose,* addresses that belief in the extreme. The story tells of a monk who perceives humour as unworthy of the majesty of God. The villainous monk, Jorge, poisons anyone who comes upon the one book in the monastery library which proposes that God laughed. It is a book by Aristotle about comedy. Aristotle is seen as the rational side of God's wisdom, and a book by Aristotle that permits God's laughter would be the undoing of the world. Jorge, a devoted bibliophile, cannot bring himself to destroy the book. Instead he destroys everyone who reads it. Jorge sees laughter as "weakness, corruption, and foolishness of the flesh." He believes that God will not punish him for the killings because he was working on God's behalf. Jorge could not imagine lightheartedness and merriment as being congruent with the image of God, nor did he know the joy of the Holy Spirit.

We, as Christians, know that God encourages us to be joyful. We praise Him with jubilant voices. On Easter morning we proclaim, "Christ Is Risen!" and are filled with gladness and hope. The Czech novelist Milan Kundera states, "The devil laughs because God's world seems senseless to him; the angel laughs with joy because everything in God's world has meaning" (*The Book of Laughter and Fogetting,* New York, Penguin, 1981).

Laughter in moderation with a pure heart is a source of joy. The Mothers and Fathers of the Church caution us,

however, against laughter that detracts from our sobriety and causes distraction or pain to others. Let us take a look at what some of the elders of the Church have to say about laughter:

- In *The Sayings of the Desert Fathers,* John the Dwarf tells a story about two brothers. The brothers were sitting one day at an agape and one brother at table began to laugh. When he saw that, Abba John began to weep, saying, "What does his brother have in his heart that he should laugh when he ought to weep because he is eating at an agape?"

- Abba Poemen said that a brother asked him, "If I come out of my cell and find my brother amusing himself, I amuse myself with him and if I find him in the act of laughing, I laugh with him. Then, when I return to my cell, I am no longer at peace." The old man said to him, "So when you come out of your cell and find people laughing or talking you want to laugh and talk with them, and when you return to your cell, you expect to find yourself as you were before?" The brother asked, "What should I do?" The old man replied, "Be watchful inwardly; be watchful outwardly."

- According to the venerable Mother Syncletica, "We who have chosen this way of life must obtain perfect temperance. It is true that among seculars, also, temperance has the freedom of the city, but intemperance cohabits with it, because they sin with all their other senses. Their gaze is shameless and they laugh immoderately."

- According to St. John Climacus in *The Ladder of Divine Ascent,* step 7.8, "If nothing goes so well with humility as mourning, certainly nothing is so opposed to it as laughter." Step 7.14 states, "He who sometimes mourns, and sometimes indulges in luxury and laughter, is like one who stones the dog of sensuality with bread. In appearance, he is driving it away, but, in fact, he is encouraging it to be constantly with him."

- Luke 6:25 tells us, "Woe to you who laugh now, / For you shall mourn and weep."

- Archbishop John Shakhovskoy, in his homily on laughter, tells us, "Laughter, as the fullness of clean joy, is the condition of the age to come."

Interestingly, in the Gospels there is no mention of Christ laughing.

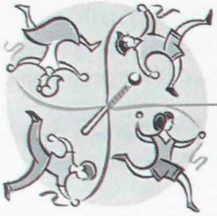
Laughter is very powerful. It can lift the saddest heart or destroy the strongest will. Laughter can be the expression of pure joy or the mask of deepest pain. Laughter can be a wonderful gift when used to express joy in the Lord and His creation. We are cautioned, however, to be kind, loving, and not sarcastic. The Holy Fathers and Mothers of the Church encourage us to follow "the royal way" and not to participate in activities that allow the evil one to snatch our souls.

Have you prayed and prayed and waited and waited, and still there is no manifestation?

Are you tired of seeing nothing move? Are you just at the point of giving it all up? Perhaps you have not waited in the right way? This would take you out of the right place, the place where He can meet you.

With patience wait (Rom 8:25). Patience takes away your ***worry****. He said He would come, and His promise is equal to His presence. Patience takes away your* ***weeping****. Why feel sad and despondent? He knows your need better than you do, and His purpose in waiting is to bring more glory out of it all. Patience takes away self-****works****. The work He desires is that you believe (John 6:29), and when you believe, you may then know that all is well. Patience takes away all* ***want****. Your desire for the thing you wish is perhaps stronger than your desire for the will of God to be fulfilled in its arrival.*

Streams in the Dessert
Charles E. Cowman



For Our Children
Нашим Дітям

Наша Коломийка

Гей, я ходжу до садочка,
Де дітей багато,
І так мені веселенько,
Мов в велике свято.

Співаємо, танцюємо,
Рисуєм, гуляєм --
Хоч надворі дощик сіє,
Ми про це не дбаєм.

Хоч надворі вітер віє,
То яке нам діло? --
Ми сонечко намалюєм,
Щоб в садку нас гріло.

Роляник

Книжка

Світло обявляється,
Як відкриєш книжку.
Де ж воно дівається
Як закриєш книжку?

Не впадай в зажурості,
Мій малий читачу,
Я те світло мудрості
В твоїм серці бачу.

Дмитро Павличко

Ганя йде до школи

Ганя рано, як ніколи,
Будить маму, тата.
Вперше йде вона до школи --
То ж велике свято!

Швидко личенько помила,
Заплела косички.
Це вона щодня робила
Це - є гарні звички.

Не вгамовується Ганя -
Що для неї спокій?
Адже Ганя до навчання
Робить перші кроки.

В. Лика

Рідна Мова

Спитай себе, дитино, хто ти є,
І в серці обізветься рідна мова,
І в голосі яснім ім'я твоє
Просяє, наче зірка світанкова.

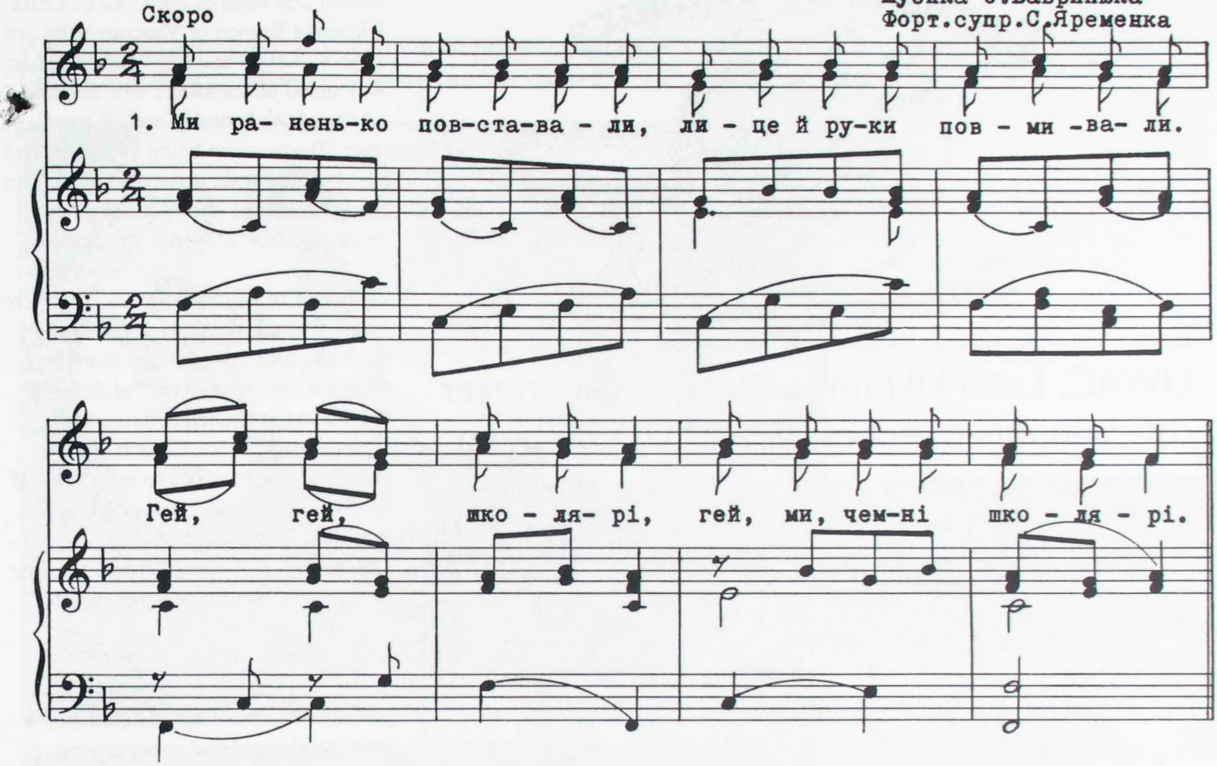
З родинного гнізда, немов пташа,
Ти полетиш, де світу далечизна,
Та в рідній мові буде вся душа
І вся твоя дорога, вся Вітчизна.

У просторах, яким немає меж,
Не згубишся, як на вітрах полова.
Моря перелетиш і не впадеш,
Доки буде в серці рідна мова.

Дмитро Павличко

ЧЕМНІ ШКОЛЯРІ

Слова П.В.Чайковського
Музика Є.Ваврин юка
Форт.супр.С.Яременка



2. Помолились, поснідали,
Та й книжечки поскладали.
Гей, гей, школярі,
Гей, ми, чемні школярі.

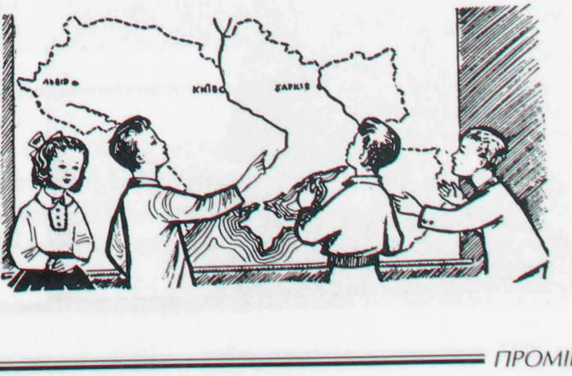
3. В школі тихо посідали,
Учителя привітали.
Гей, гей, школярі,
Гей, ми, чемні школярі.

4. Потім вчилися читати,
І старанно все писати.
Гей, гей, школярі,
Гей, ми, чемні школярі.

5. Разом пісень заспівали,
Для розваги і забави.
Гей, гей, школярі,
Гей, ми, чемні школярі.

6. Ми не любим дармувати,
Нас не треба підганяти.
Гей, гей, школярі,
Гей, ми, чемні школярі.

7. В Рідній Школі наша сила,
Рідна мова всім нам мила.
Гей, гей, школярі,
Гей, ми, чемні школярі.



Громадська Хроніка
Community Events

UWAC, Lesia Ukrainka Branch, Vancouver BC honours members at annual luncheon

Members and guests attended the annual luncheon of the UWAC, Lesia Ukrainka Branch of Vancouver BC on June 3, 2007. President Marie Rusnak welcomed all members who celebrated their 80th birthday and all members over 80 who were being honoured and recognized for their contribution. Also being honoured were two members receiving their 25-year Certificate.

On behalf of all the members, President Marie Rusnak sincerely congratulated the honoured members and thanked them for their many years of devoted service to the Branch and to our Ukrainian Orthodox Church. Their golden years are very precious to all of us. Rev. Fr. Roman Tsaplan and parish president Ted Cholod thanked and congratulated the honoured guests for their support and assistance to the parish.

Marie Rusnak presented Certificates to Victoria Pushak (past provincial president) and to Mary Cheetham for their loyal membership of 25 years. She thanked everyone for attending the luncheon and all who helped in many ways: Danny Huzyk for photo taking, Accent Restaurant management for their gracious service, Ted Cholod for transporting members to the luncheon, to Valia as treasurer. Marie Rusnak wished everyone a glorious and safe summer. Rev. Roman closed the event with his blessings and a heart-warming prayer.

Picture Top: Standing back row L to R: Stella Shulhan, Stella Natyshak, Agnes Kripps, Ludmila Karpinsky, Lena Maskall, Olga Hawryshok, Nell Coburn, Marie Rusnak
Seated front row L to R: Alexadra Melnik, Olga Omelchuk, Mary Mykecey, Nancy Worobets, Mary Cheetham

Picture Bottom: Left: Mary Cheetham received 25-year Certificate. Right: President Marie Rusnak presenting 25-year Certificate to Victoria Pushak

CORRECTIONS

We apologize for the misplacement of photo captions in our June issue, in the article, "Regina Branch Celebrates 80th Anniversary". Here are the captions with the correct photographs.

Mothers & Daughters: (L to R) Cindy Greschner and daughter Orysia; Marie Syrnyk and daughter Stephanie; Linda Ostryzniuk and daughter Anya; Colleen Kaminsky and daughter Carlynne.

80th Anniversary Committee: (back row, L to R) Gwen Warnyca, Sonia Bremner, Darcy Syrnyk, Sharon Harras; (front row, L to R) Coordinator Natalie Ostryzniuk, President Donna Van Beselaere

In the July-August issue of Promin, we shared the launch of **'Show Them What You Can Do ~ Building the Ukrainian Spirit Across Canada: An Illustrated Biography of Pavlo Romanovich Yavorsky'**. The e-mail contact was accidentally printed with a hyphen. The correct e-mail address for more information or to order a copy of the book is ***theword@ezlink.ca***.

Internee Descendant Becomes Honourary Chair of National Redress Council

Ottawa, 1 September 2007 -

Following the recent death of the last known survivor of Canada's first national internment operations, Mary Manko Haskett, 98, who was only six years old when she and the rest of the Manko family were confined at the Spirit Lake concentration camp, in Quebec's Abitibi region, her daughter, Ms Fran Haskett, has agreed to take on her mother's role as honourary chair of the National Redress Council of the Ukrainian Canadian Civil Liberties Association.

Commenting on Ms Haskett's willingness to take on this responsibility, UCCLA's chairman, John B Gregorovich, said:

" We have always been conscious of how important it is to take into consideration the sentiments of the descendants of those unfortunates who were interned without just cause during Canada's first national internment operations. They were forced to do heavy labour for the profit of their jailers and suffered other state-sanctioned indignities, including the confiscation of their wealth and disenfranchisement. For several years two survivors of that unfortunate episode in Canadian history were the co-chairs of UCCLA's National Redress Council. Now that the last known survivor has passed away, without a timely and honourable settlement having been reached, we are very pleased that Mary's daughter, Fran, has stepped up to assume this role. Fran has been a consistent supporter of UCCLA's campaign for recognition, restitution and reconciliation and so we welcome her involvement in this role. We hope this government will soon meet its legal obligation to negotiate a settlement with our community's designated representatives, as they are required to do under the terms of Bill C 331 - The Internment of Persons of Ukrainian Origin Recognition Act, which received Royal Assent in November 2005."

'Ukrainian Fiction in English' - continued from page 17

masses in both the Ukrainian (Eastern) and Polish (Western) parts of Halychyna. These activists became beacons of hope in the multifaceted struggle for social justice, economic equity, and democratic and national rights in the Austro-Hungarian Empire.

The setting of Volume III, the novel *Fateful Crossroads,* is Eastern Halychyna in the 1890s. The major protagonist, a young lawyer, is a distillation of the characteristics that Franko most valued in those members of the Ukrainian intelligentsia engaged in national, social, and political activism. Committed to arming the peasantry with the tools of self-confidence and knowledge, he dedicates his talents to the promotion of social justice and democratic institutions, channels the peasants' resentments into positive political activism, and models the use of constructive, legitimate ways to ameliorate their lot in life. The path that he chooses at the fateful crossroads in his life is the one Franko envisaged as turning the tide at the crossroads at which Halychyna found itself at the beginning of the twentieth century.

Sonia Morris, Editor

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The Ukrainian Women's Association of Canada, Daughters of Ukraine Branch in Regina, Saskatchewan, is donating $50 to the Promin Press Fund in memory of **Roy (Roman) Kuzyk** of Grandview, Manitoba, who passed away June 12, 2007. Mr. Kuzyk was the father of our parish priest, Fr. Brent Kuzyk.

May his memory be eternal!

Donna VanBeselaere, President
Sharon Harras, Secretary
Anna Kaminski, Treasurer

The Ukrainian Women's Association of Canada, St. Olha's Branch of Vegreville, Alberta, is donating $25 as an everlasting wreath in memory of our member **Annie Orfino**, who passed away May 30, 2007. May her memory be eternal!

Lilian Czar, Secretary

As an everlasting wreath in loving memory of my dear wife, Myroslava Yaremko, who passed away two years ago, please accept this donation of $300 to the Promin Press Fund. May her memory be eternal!

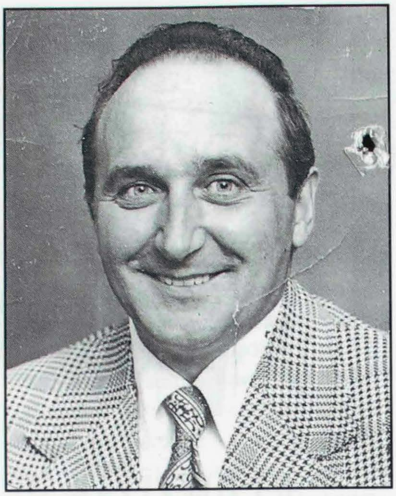
The Honourable John Yaremko

Бл. пам. Лилія Григірчук

В 10-ту річницю упокоєння улюбленої незабутньої нашої доні **Лилії Григірчук** та дружина Др. Василя Зузак, яка упокоїлася 15 вересня 1997 р. складаємо пожертву в сумі $100 на журнал Промінь як невя'нучий вінок на її могилу. Пам'ять про неї буде завжди з нами.

Вічна їй пам'ять!

Батько і Мати
Мирослав і Розалія Григірчук та муж Др. Василь Зузак



As an everasting wreath in loving memory of my husband, **Uhan Ewanchuk**, who passed away one year ago on August 25, 2006, born on September 8, 1927; his mother, Mary N. Ewanchuk (January 22, 1903 - September 22, 2001); his sister Minnie (John) Goyan (June 22, 1919 - September 22, 1986); his brother, Gus Ewanchuk (August 6, 1924 - July 29, 2000), enclosing a donation of $40 Promin.

Вічна їм пам'ять!

Ann U. Ewanchuk
North Battleford SK

Please accept a donation of $25 to the Promin Press Fund in memory of our dear member **Doris Krestanowich**, passed away on July 17, 2007. Doris was a member of the UWAC, Lesia Ukrainka Branch at the Holy Trinity Ukrainian Orthodox Cathedral in Winnipeg, Manitoba.

May her memory be eternal!

Evangeline Manulak, President
Kay Budzinski, Promin Convener

Бл. п. Софія Степанюк

В десяту річницю упокоєння блаженної пам'яті Софії Степанюк, яка відійшла у вічність 12 серпня 1997-го року, складаємо пожертву $100 на С.У.К. журнал Промінь.

Пам'ять про нашу дорогу і любу Дружину, Маму, Бабу і Прабабу, вірну доньку Української Православної Церкви, громадську діячку в рядах Союзу Українок України і Канади, в Українському Музеї Канади С.У.К. і в сприянні Українського Державного Центру У.Н.Р. в Канаді, члена Організації Українських Націоналістів, політв'язня Другої Світової Війни і велику Українську Патріотку, яка склала свою жертву самопосв'яти для визволення рідного краю з-під терору московських і берлінкських окупантів для нашого самозбереження як Українці.

Нехай Милосердний Господь Бог прийме зболену душу спочилої Софії там де всі праведні спочивають. Вічна їй пам'ять.

Завжди у смутку:
Муж - Арсен Степанюк
Донька - Анна і муж др. Олег Троян
Внук - Максим і дружина Іванка Троян
Внука - Лада і муж Річард Ведлин з Правнуками Маєю і Адріяном Ведлин

As an everlasting wreath in loving memory of our dear grandson **William Chewchuk** who passed away July 11, 2006 at 19 years of age, we are forwarding a donation of $100.

May his memory be eternal.

Grandparents
William and Rose Sametz

NEW SONG

God created man as a joyful creature, his whole body moves with music. So He is capable of controlling his behavior and his thoughts. God gives us the Bible not just to read it, but to sing It as a new song. So in all occasions (even funerals) the Bible is read (sung) with a different tune. It is as if the Church is inviting us to listen to the tune of the Holy Spirit playing on the Harp of the Holy Bible. So it works in us and continually renews our life.

A certain preacher was watching a simple shepherd bitterly crying, so he asked him why he was crying. The shepherd answered that a dog ate a part of his Holy Bible. Smiling, the preacher said, "Don't cry. Right now I'll give you another copy of the Bible!" So the shepherd said, "I'm not crying because I lost my copy. But I'm crying because the dog will no longer attack wolves or foxes. The Holy Bible changed my vicious nature, so what can I do? The dog will no longer be able to protect my sheep!" Without understanding the shepherd thought the Bible would change the dog, because It changed him.

- Fr. Tadros Y. Malaty -

harvest recipes

Autumn Harvest Pie

2 1/2 cups sliced pears
2 cups sliced apples, peeled
1 cup whole cranberries (pre-cook according to directions on bag)
1 cup brown sugar
3 tablespoons flour
1/2 tsp. cinnamon
1/4 tsp. nutmeg

Combine all of the above items, mix well and pour into your favorite pie crust. Top with the this topping: 1 cup oatmeal, 1 cup flour, 1/2 cup brown sugar, 1/4 tsp. cinnamon, 4 tablespoons margarine. Cut in margarine through mixture until crumbly and spread all on top of the pie mixture. Bake at 350 degrees for 30-35 minutes until bottom crust is brown.

Harvest Pumpkin Dip

1 8-ounce package cream cheese, softened
2 cups powdered sugar
1 15-ounce can solid-packed pumpkin
1 tablespoon pumpkin pie spice
1 teaspoon vanilla
1/2 teaspoon ground ginger
Apples and pear slices

In a large bowl, beat the cream cheese and powdered sugar. Gradually add the pumpkin pie spice, vanilla and ginger. Beat until smooth. Serve with fruit.

Harvest Pumpkin-Pineapple Loaf

No-stick cooking spray
2 1/2 cups granulated sugar
1/2 cup (1 stick) butter or margarine, softened
1 can (15 ounces) pumpkin
1 can (8 1/4 ounces) crushed pineapple in juice, undrained
4 large eggs
3 1/2 cups all-purpose flour
2 teaspoons baking soda
2 teaspoons pumpkin pie spice
1 teaspoon salt

Heat oven to 350 degrees. Lightly spray two 8 1/2 x 4 1/2-inch loaf pans with cooking spray. In mixer bowl, beat together sugar and butter until blended. Add pumpkin, pineapple and eggs; beat well. Set aside.

In medium bowl, combine flour, baking soda, pumpkin pie spice and salt; add to pumpkin mixture, mixing until dry ingredients are just moistened.

Divide batter into prepared pans; spread evenly. Bake 55 to 65 mins or until wooden pick inserted in center comes out clean. Cool 5 mins. Remove from pans to wire racks; cool completely. Lightly sprinkle powdered sugar over tops, if desired.

Harvest Soup

1 pound lean ground beef
3/4 cup chopped onion
2 garlic cloves, minced
3-1/2 cups water
2-1/4 cups chopped peeled sweet potatoes
1 cup chopped red potatoes
1 cup chopped peeled acorn squash
2 teaspoons beef bouillon granules
2 bay leaves
1/2 teaspoon chili powder
1/2 teaspoon pepper
1/8 teaspoon ground allspice
1/8 teaspoon ground cloves
1 can (14-1/2 ounces) diced tomatoes, undrained

In a large saucepan, cook the beef, onion and garlic over medium heat until meat is no longer pink; drain well. Add the water, potatoes, squash, bouillon, bay leaves, chili powder, pepper, allspice and cloves. Bring to a boil. Reduce heat; cover and simmer for 15-20 minutes or until vegetables are tender. Add the tomatoes. Cook and stir until heated through. Discard bay leaves. Yield: 6 servings.

Harvest Torte

Butternut Squash Sauce (below)
1 package (12 ounces) capellini (angel hair) pasta
2 cups diced fully cooked smoked ham (12 ounces)
1 1/2 cups shredded fresh mozzarella cheese (6 ounces)
3/4 cup dried cranberries
1/2 cup sliced green onions (5 medium)
1 tablespoon chopped fresh rosemary leaves or 1 teaspoon dried
rosemary leaves
2 eggs, slightly beaten

Heat oven to 375°F. Grease springform pan, 10x3 inches; dust with flour. Make Butternut Squash Sauce.

Cook and drain pasta as directed on package. Toss pasta, sauce and remaining ingredients. Spoon into pan.

Cover and bake 45 to 50 minutes or until hot. Cool uncovered in pan on wire rack 10 minutes; remove side of pan. Cut into wedges.

Butternut Squash Sauce

1/2 butternut squash, (2 1/ 2 pounds), peeled and cut into 1-inch pieces (4 cups)
1 medium onion, coarsely chopped (1/2 cup)
2 garlic cloves
1 cup water
1 tablespoon butter or margarine
1/2 teaspoon salt
1/4 teaspoon ground nutmeg
1/8 teaspoon pepper
1/2 cup milk

Mix all ingredients except milk in 3-quart saucepan. Heat to boiling; reduce heat to low. Cover and simmer about 20 minutes or until squash is tender. Carefully spoon squash and cooking liquid into blender. Add milk. Cover and blend on medium speed until smooth.

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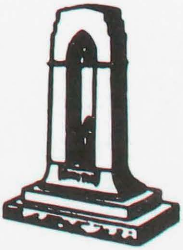

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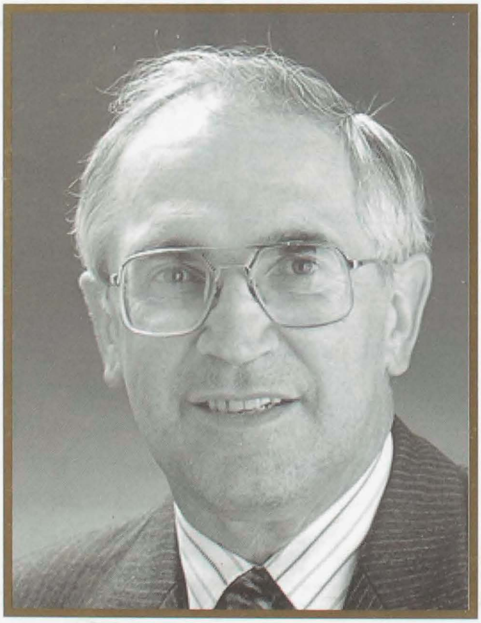

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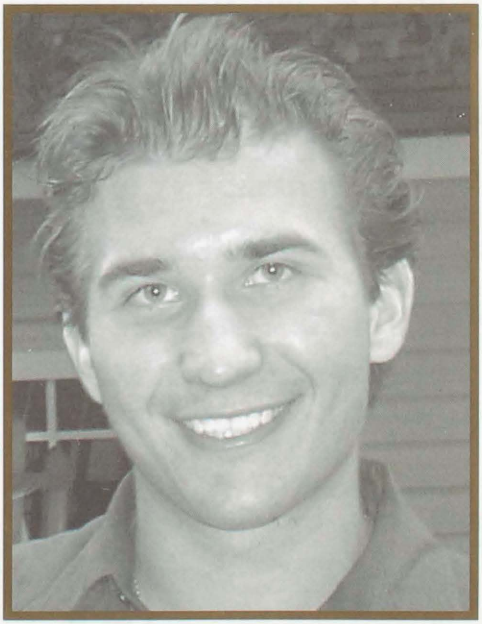
1st Vice-president USRL



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